

A decorative horizontal border at the top of the page, featuring a repeating pattern of stylized floral or geometric motifs in a dark color against a lighter background.

The Contents of this *Dialogue.*

2. **T**He occasions and cheife
ende of the Oath of Alle-
geance: from pag. 1. unto pag.
25.
3. The speciall heads and branches
of the Oath of Allegiance: from
3. The principall grounds of the
Oath of Allegiance, are propo-
sed and establisht, as
First, That our Soueraigne
Lord King I ame & hath
no Superiorre besides God,
vnto whome hee is imme-

A 3 diately

diately subject within his
Dominions: from pag. 33.
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Secondly, That the bond of Allegiance from his Subjects vnto him as their Supreme Lord, is inutolable, and cannot by any means be dissolved: from pag. 65.

GO

and the

KING:

OR,

A DIALOGUE

shewing that our Soueraigne Lord
King James beeing immediate
vnder God within his
DOMINIONE.

*Dost righteously claim what is due
is required by the oath of
ALLEGIANCE.*

CAMBRIDGE,

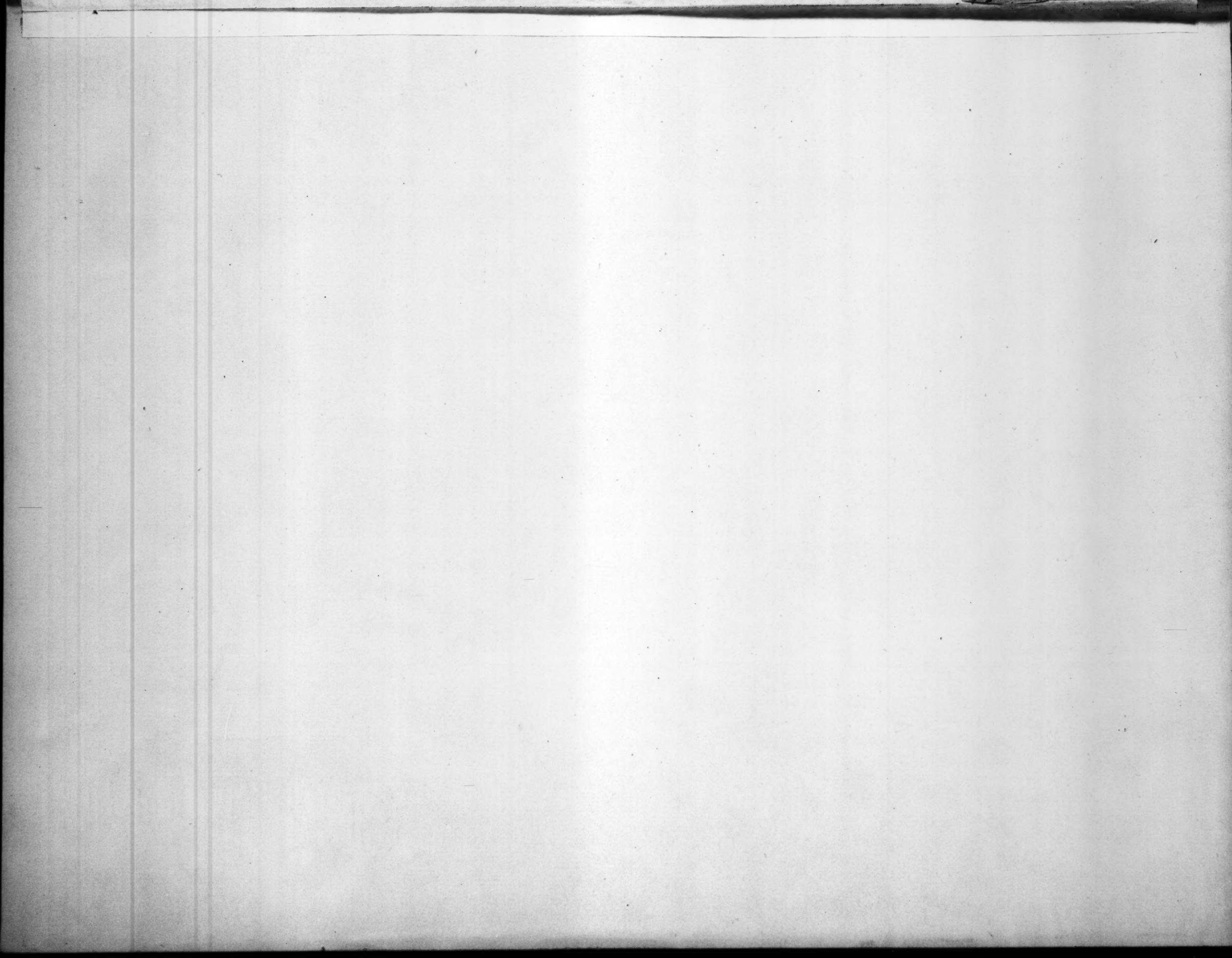
Imprinted by his Maiesties speciall
privy-lodge and command. 1623.

A DIALOGUE
O'R.
KING:
and the
GOD

and the

25. *g. names: from pag. 1, come pag.*
2. *The specific heads and branches*
of *the life of Affection. from*
the principal grounds of the
Out of Allegiance, are professed
and called by the
heads and branches of the
Lord King Anne's hatch
Lord Superior beheads God,
unto whom he is imme-
diately A 3

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GOD

and the

KING:

O.R.

A DIALOGUE

shewing that our Soueraigne Lord
King IAMES beeing immediate
under God within his
DOMINIONS,

Doth rightfull claim of his
ALLEGIANCE.

CAMBRIDGE,

Imprinted by his Majesties speciall
privilege and command. 1615.

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Dialogue.

1. The occasions and chife
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geance: from pag. 1. unto pag.
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2. The speciall heads and branches
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3. The Oath of Allegiance: from
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First, That our Soueraigne
Lord King IAMES hath
no Superior besides God,
vnto whome hee is imme-

A 3 diately

diately subiect vnto his
Dominions: from pag. 34.
unto pag. 65.

Secondly, That the bond of
Allegiance from his Sub-
iects vnto him as their su-
preme Lord, is inviolable,
and cannot by any meanes
be dissolved: from pag. 65.
unto pag. 93.



A DIALOGUE
OR,
KING
and the
GOT

and the

Diately reflect within this
Dominions: from pag. 3.
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Secondly, that this bond of
Allegiance from his Sub-
jects who him as their fu-
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and cannot by any meane
be diffolued: from pag. 65.
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2. *The specific buildings and branches* of the *Orthodox Allagashite*: from
25. *Chesapeake* of the *Orthodox Allagashite*, are *proposed*.
26. *Chesapeake* of the *Orthodox Allagashite*, are *proposed*.
27. *The other out Soucariigne
Lord King Ian's hat
no Superior beliefs God,
who me here is imme-*

The Contents of this Dialogue.



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all the

KING

A DIALOGUE



The Contents of this Dialogue.

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ende of the Oath of Alle-
giance: from pag. 1. unto pag.
25.

2. The ffeoffments and branches
of the Oath of Allegiance: from
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3. The principall grounds of the
Oath of Allegiance, are propo-
sed and establisht, as

First, That our Soueraigne
Lord King JAMES hath
no Superior besides God,
vnto whome hee is imme-
diately

A 3

King JAMES
of Scotland



Segment #
"God and the King."
Camber. 1615.

[By R. market]

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diately subiect within his
Dominions: from pag. 31.
unto pag. 65.

Secondly, That the bond of
Allegiance from his Sub-
iects vnto him as their su-
preme Lord, is inviolable,
and cannot by any meanes
be dissolved: from pag. 65.
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GOD

and the

KING:

OR,

A DIALOGUE
shewing that our Soueraigne Lord
King JAMES being immediate
under God within his
Dominions,

Doth rightfullie and lawfullie
is required by the Oath of
ALLEGIANCE.

CAMBRIDGE,

Imprinted by his Maiesties special
priviledge and command. 1615.

privileges and commands. 1612.
Imprinted by his Majesties Special
Commissioners,

CARDIGGS,

ALLEGIANCES.
is required by the Oath of
Duty religiously donee which ever

under God within this
King James's bearing humblye
bewyng that our Souerayne Lord

A DIALOGUE
OR

KING:

and the

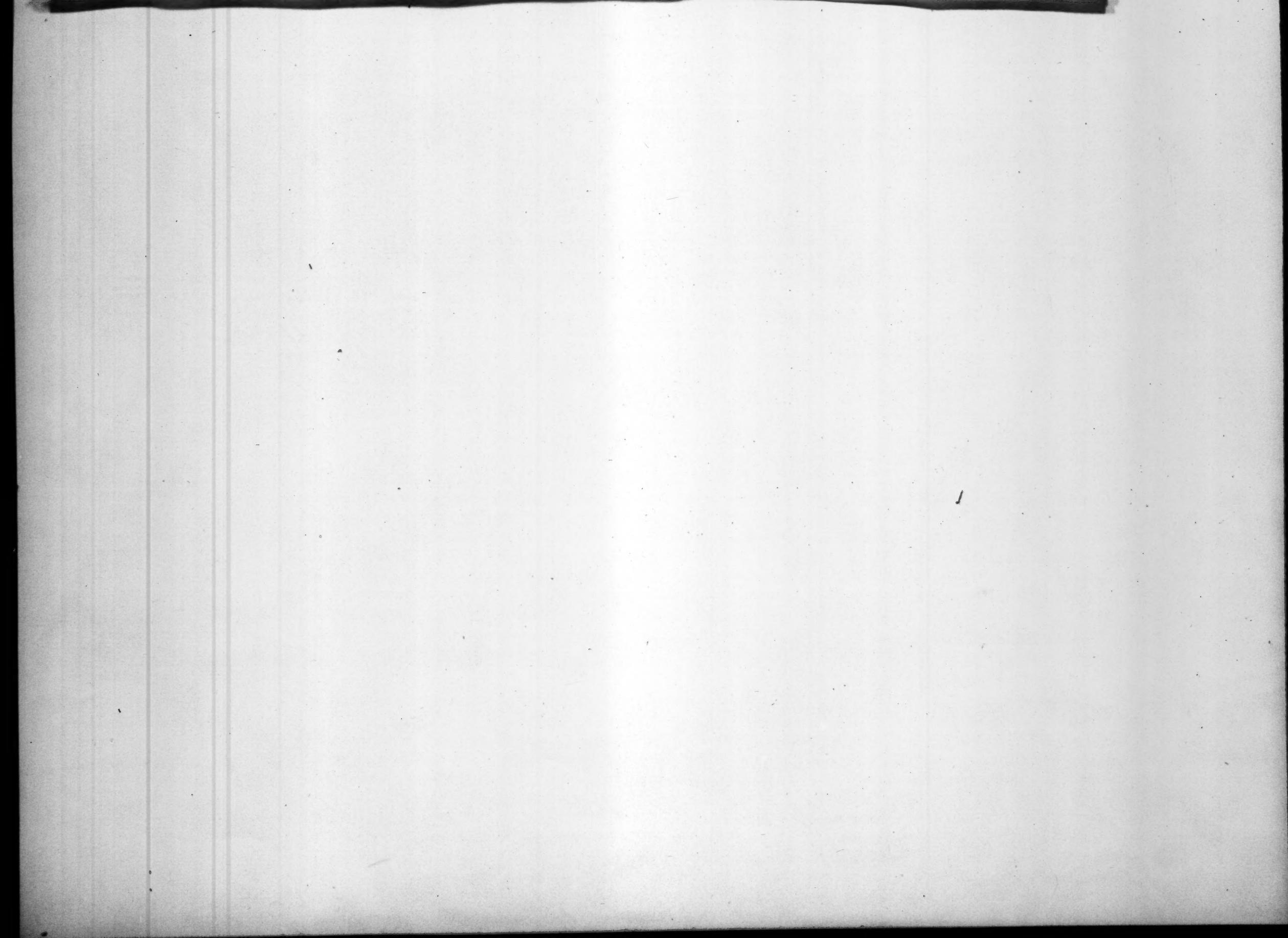
GOOD

where page 93.
Doubtless: from page 65.
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severall: that the bound of
Allegiance from his Sub-
iects unto him as cheife
preame Lord, is inuiolable,
and cannot by any meane
be dilloqued: from page 65.

A 3 dialy
unto whom hec is imme-
no Superior before God,
Lord King James hath
selfe, That our Souerayne
self and selfes, as
Oath of Allegiance, aepro-
of the Oath of Allegiance, from
the speciall hand and verbacl
gente: from page 1. unto page
1. The sevynnes and thre
end of the Oath of Allegiance
Dialogue.

The Contents of this





peculiarities which are the result of the
natural surroundings. The first is the
so-called "Savanna", which is the
most extensive of the three great
natural regions of the country. It
is characterized by its great
extensiveness, and by the fact
that it is the home of the
African elephant, the lion, the
rhinoceros, the hippopotamus,
the crocodile, and many other
large animals. The second
natural region is the "Desert",
which is characterized by its
extensiveness, and by the fact
that it is the home of the
desert antelope, the ostrich,
the camel, and many other
small animals. The third
natural region is the "Forest",
which is characterized by its
extensiveness, and by the fact
that it is the home of the
forest antelope, the monkey,
the baboon, and many other
small animals.

God and the King.

28
God and the King
Laws that neglected for sake
the life of a King, upon Earth,
so many lives depend; for
neither the scale of Conscience
will free us from any part of
our duties of allegiance unto our
sovereign.

*Philistines: If the bond of Allegiance from subjects unto their Prince is so inviolable, that nothing, nor not the scale of Confession, can dissolve it; is there no meaning in the history of a *Saint* whose *Confession* shall be so *Tarantous*, and profane, as to endeavour to oppresse the whole Church at once, and utterly extingue the light of Christ?*

God and the King

they doe labour to effect so ha-
nous an impiety, the only
meanes we haue to appease their
fury is serious repentance for our
sins, which haue brought this
challengement vpon vs; and hum-
ble prayer vnto G D, who
guideth the hearts of Princes like
rivers of water. You know how
before the coming of Ch rist
the visible Church was onely
amongst the Jewes; and that
whiles they were Captives v-
nder the Persian Monarchs, Af-
sueru'd at the instigation of Haman
sent forth a decree to destroy a Edict
them all both young & old, chil-
dren and women in one day.

3

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God and the King

and sever them, as a Pastor severeth his Goates from the sheep, and place his sheepe vpon his right hand, and his Goates vpon his left. And then thou shal see many seruants, and subiects, amongst the sheepe, and many masters, and Princes, amongst the Goates: and againe many masters, and Princes, amongst the sheepe, and many subiects and Seruants amongst the Goates. So when all other helpe, and comfortes doe fayle distressed subiects: the day of Judgement, the rype of all transitory thyme, will bring all ente-

God is to instruct the hearts both
of *Princes* and *Subjects*, with a
serious and frequent cogitation
of his last Judgement; that they
in Governing, these in Obeying,
both

85

God and the King

Both is all thet regions, and ^{the} ~~the~~ King.
Goo and the King.
53

God and the King.

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A decorative floral border element, part of a larger pattern, featuring stylized leaves and flowers.

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10

mon weale, as G D D, did
his Vicars; then they are to in-
itate G D D, whom they would
represent, in the discovering
these gretinous crimes.
G D D alwaies doth arraie
a racionall manner, and (as
were) by his owne tunned
finger bring to light crimi-
nnes, when they are done
secret, and for a tyme are inha-
ped in our knelle. act v. sc. 1.

Did he not by the birds of
all dedes the number of
cui? And because the persons
of Princes are more fatred
the persons of private in-
G D D hath none a fier-

by the Louies of the beaten (that
is) after a strange and unex-
pected manner, if by ordinary
means they shall not be reme-
died. And therefore some writers
of France have detected (that)

Principles, But the law of the
Church commands that the law of
conscience shall rule. Hence as come
unto them their knowledge by way of
Conscience, then let it be so. But
The Sabbath, though it is a command
of God, yet it is not a command of
Sabbath-keepers, but of the law of
the Sabbath.

Good and the King

biene then in his fulnesse of poin-
te, coulde her haue dispensed with
this oath: And so if any now, by
the example of David, sweare to
hope Gods righteous iudge-
ments of not committing adulter-
ey, &c; of honouring their Parents,
and Magistrates; her cannot thin-
ke them from this oath: but if we
violate both these command-
ments, we are as lawfull Rebels, as
Adulterers.

Philacteries. Are not the communications of the Bishop of Rome of more force to loose the bond of allegiance, than his dispensations?

*Brother. These likewise
have no power to worke this
miracle. Communion upon
the sacrament unto the Church doth
not make a man holie then an *Æthelric*: but you have heard that
St. Peter and *St. Paul* ear-
nestly desired he to be subiect unto
them, and *Æthelric* Prince-*

Godard the King.

26

15

6 Good and the King

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94. *Can but hope* (1911)

God and the King

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God and the King.

